

UNITY

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UNITY.

Senior Editor: JENKIN LLOYD JONES.

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN,
J. VILA BLAKE, R. HEBER NEWTON,
CHARLES F. DOLE, WILLIAM SALTER,
JOHN R. EFFINGER, MINOT J. CUTTER,
EMIL G. HIRSCH, MARION MONS,
FREDERICK L. HOSMER, HENRY J. WELLS,
WILLIAM C. GANNETT, JAMES C. JOLLEY,
ELLEN T. LEONARD, KATE C. JOLLEY,
JOHN C. LEARNED, CELIA JOLLEY,
UNITY PUBLISHING COMMITTEE,
Gannett, Hosmer, Jones, Leonard, Jones, Blake, Simmons.

CHARLES H. KERR & PUBLISHERS,
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Editorial.

AN International Congress in the interest of labor is to be held at Berne, Switzerland, next September.

THE *School Journal* finds every ism a snare: "Froebelism is a sin, Froebel's spirit is what we want—not his ism."

ONLY twenty years since Protestantism has been tolerated in Spain. Now the Protestants have one hundred places of worship, from a chapel down to a room, with 9,000 persons in the congregations all told. The most prosperous native societies are in Madrid, Barcelona and Seville.

THE *Christian Register* says truly: "You can never tell the strength of a church by its size. There are little churches that can lift and carry a heavy load, and there are big churches that are not strong enough to hold themselves together; and, when they happen to get hung upon a peg, they fall apart by their own weight."

THE *Woman's Journal* is authority for the statement that Gov. Luce of Michigan says he should have signed the recently defeated bill, giving municipal suffrage to women, had it reached him; not because he is an advocate of this particular reform, but because, reading all the signs of the times, he believes that the suffrage movement is

growing. Women will have it some day and the experiment may as well be tried now as at any other time." This if not over-gracious at least evinces political wisdom.

THE *Homoeletic Review* pronounces this "the most important and intellectually progressive period of human history." After enumerating many of the long list of material inventions it also asserts that all positive knowledge of the physical constitution of planetary and stellar worlds has been attained within the last fifty years."

PROFESSOR HUXLEY's idea of an "established" church which none would seek to "disestablish." "A church in which services should be devoted to setting before men's minds an ideal of true, just and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though obtained by so few." What is this but the church ideal in all men's thoughts?

MR. FREDERICK MORGAN CRUNDEN, who has just been made president of the American Library Association, is a member of the Church of the Unity, St. Louis. He is a graduate of Washington University, where he was employed for a time as one of its instructors. He has been for many years librarian of the St. Louis Public Library, where his intelligence and efficiency have become so widely and favorably known, as to make the honor just bestowed upon him but a recognition of acknowledged merit.

THE *Union Signal* raises the counter question; "Is Marriage a Success," securing a symposium of answers from a number of well-known sources. Mrs. Lucy Stone thinks happiness in marriage depends on love and the considerate treatment of the wife by the husband, as his equal, quoting some words of her husband, that "so far from woman's subordination being the basis of domestic harmony, it is the greatest permanent source of discord." Mrs. Stanton's reply to the same question is that marriage is as much of a success as any other human institution, "an outgrowth of ourselves, imperfect in our present state of development, but improving as men and women grow in knowledge."

THE spirit of a larger religious union and fellowship is at work in all the churches, and finds expression in a late sermon delivered by Rev. T. U. Morrison, on Christian Unity, before the Episcopal Convention. The declaration of faith in "one catholic and apostolic church" recited from the Nicene creed in the prayer-book, must refer to an invisible unity underlying the numerous diversities of Christian faith found even in those claiming catholicity. These diversities cannot be ignored or denied, and plainly contradict the thought of a unity of outward form and institution. Belief in the unity of the church must be belief "that below all this dis-harmony, this difference of practice—Christ knows who are his; that the humble, the wavering and the weak, the souls that hunger and thirst after righteousness, the pure in heart—that those who have his spirit and follow him lovingly and patiently—are loved and helped by him. What we see is bishop against bishop, creed questioning creed, the ritualist offending the Puritan, the Puritan despising the ritualist; the spirit of spite,

ambition and party triumph, trampling the fair field of the church. What Christ was and what as a Christian man I believe in, is the one spirit working in the hearts of the faithful children of the one father."

THE *Jewish Messenger*, under an editorial on "A Noble Catholic" says: "When we contemplate what a profound conviction was Father Damien's creed, and what a loving service his ministry to suffering men and women, how ineffably unreligious is the religion of most of us, which contents itself with stated appearances in costly tabernacle, and formal hymns and prayers, when the only kind of response, perhaps, that reaches the Deity, is the response we make to the calls for loving service that he scatters round us on every side, whatever the class or creed!" Is it not pitiful that names and creeds should separate men when it is so plain that Jew and Gentile or Christian are made one in the deed of love and self-sacrifice?

REV. NARCISSE CYR repeats in the *Christian Register* the story of the Split in the Reformed Churches of France, in 1872, forced upon them by the arbitrary and dogmatic leadership of Guizot. All that was asked for, was a little statement, a short creed; a measure carried not with the fairest means, by a majority of 14, in an assembly of 108 delegates. "The liberal branch refused to submit, Athanasius Coquerel, fils, taking the position that the majority had no right whatever to impose any confession of faith upon the ministry or laity of the church, and adding that, as for himself, he would not sign a document stating that two and two are four." "Of 523 parishes mentioned, 192 refused positively to accept the creed in question." Coquerel's position in the matter of statement seems about the extremest on record. And yet we may well ask, what can subscription to any mere phrase or form of words do, for any rational religious faith. Surely it is not saying something, but thinking and being, and doing something, that proves one's title to religious fellowship, and makes one acceptable in the sight of God.

REV. CHARLES L. THOMPSON, D.D., as retiring moderator of the Presbyterian General Assembly, preached a sermon containing some of the most significant words ever spoken before a Calvinistic body. He describes the tendencies of modern thought to be from theology to anthropology. "New approaches demand new defences. Perhaps if we were called upon to make a statement of doctrine adapted to meet the battle front of to-day, we could profitably dismount some artillery that has been used to defend the logical relations of God's thought and purposes in a past eternity. The Sixteenth Century cannot pronounce all our confession. That century said, 'Responsibility to God'; this century says, 'the brotherhood of man.' A Christian institution is the vitalized and organized expression of that brotherhood; it is the sentiment raised to power; it is brotherhood lifted to mutual helpfulness." It is very evident, moreover, that the time is coming when something is to be done in this most rigid of the sects to relieve tender conscience of the burden of that horrible Westminster confession, which Beecher asked God to forgive him for having signed, in the immaturity and ignorance of his early convictions.

THE Johns Hopkins Hospital is now completed, and is a worthy companion piece to the famous university, each of which will preserve the donor's name in noble and lasting memory. The Philadelphia *Ledger* commenting on this event, reviews some of the main facts of the great philanthropist's career. Johns Hopkins filled the humble position of grocer's clerk when a young man, then rose to be a successful grocer. His enormous wealth was made from the construction of the Baltimore & Ohio railroad. Twice he risked nearly all of his possessions to aid in this enterprise, which in return rewarded him so handsomely. Aside from the University and the Hospital bearing his name, Baltimore possesses many other evidences of his generosity and public spirit. The Hospital is described as surpassing any institution of its kind in arrangement and the completeness of its appointments. It was built from the income of the endowment fund given for that purpose, without use of a dollar of the principal.

THE *Bookbuyer* for June publishes a short sketch of John Burroughs, with portrait. "Lovers of nature have not been as a rule, men of eventful lives," says the writer, and Mr. Burroughs' quiet career in the world of letters confirms the rule. Born and bred a farmer's boy, early years of young manhood were spent at home and in district school teaching, which enabled him to profit by the larger advantages of a neighboring local seminary. Emerson, Thoreau and Whitman were his favorite writers, and Mr. Burroughs' first book was entitled "Notes on Walt Whitman as Poet and Person." In addition to his marked gifts as a writer of out-door life, the author of "Fresh Fields" is an excellent literary critic, as his articles on Carlyle and Matthew Arnold testify. The writer in *The Bookbuyer* closes his sketch with the following sympathetic words. "Mr. Burroughs is in the prime of life; happily circumstanced for work; with a growing constituency of readers whom he has led to personal and first-hand acquaintance with nature. They find additional cause for gratitude in the knowledge that the man matches his work in its noble simplicity, sincerity, and dignity."

THE *Sunday Herald*, Boston, publishes an account of the "long, useful and active life" of Mrs. Julia Ward Howe, whose friends and relatives lately assembled to honor her seventieth birthday. Mrs. Howe was born in New York, in the midst of surroundings of wealth and fashion. She evinced a marked talent for music while very young, so that at one time her friends predicted for her a brilliant career in that line. It was at the time of her brother's return from a term of enthusiastic study in Germany that her already strong and growing love of literature received a new impetus. Soon after, on a visit to Boston, she came in contact with the transcendental circle, forming a friendship with Parker, Emerson, and Freeman Clarke. Then came her marriage with Dr. Samuel S. Howe, and through him Mrs. Howe was led to take a more active interest in many of the social problems of the hour. The young couple went abroad for the honeymoon, remaining two years. Their first child, Julia, afterwards Mrs. Anagnos, who died about three years ago, being born at Rome. On their return to this country, Dr. Howe took up his work in the Institution for the Blind, and in 1853 Mrs.

Howe issued her first volume of poems, "Passion Flowers." Four years later a second volume was published, called "Words for the Hour." Then came a play, "The World's Own," produced at Wallack's, and at a much later period the life of Margaret Fuller and another volume of verse, "Later Lyrics." Dr. and Mrs. Howe accompanied Theodore Parker on one of his health-seeking journeys to Cuba. At about this time Mrs. Howe became thoroughly identified with the anti-slavery cause, editing, with her husband, the *Boston Commonwealth*. "The Battle Hymn of the Republic" was written in 1861. After the war, Mrs. Howe joined in the work for the political emancipation of women, with which her name has been closely identified ever since. The writer of the biographical sketch from which we have gathered these items, closes as follows:

Of the societies she has founded, the clubs of which she has been the good genius, the list is too long for mention, and at 70 years she is still in the field working more eagerly for humanity than ever before.

HOW TO LEND A HAND.

We give a portion of our editorial space this week to the following extract from a private letter of Dr. Kate C. Bushnell, of this city, who with Dr. Alice Ewing and Dr. Rachel Hickey, are on the ground, as representatives of the "Woman's Medical and Sanitary Association of Illinois." They went with special instruction to take care particularly of the friendless women and children, and they are at work in connection with Clara Barton and her assistants. Dr. Ewing and Dr. Hickey are members of All Souls congregation in Chicago, and that society has placed its contribution of about \$120 at their disposal, and we will be glad to receive at UNITY office and forward direct any contributions either in money or kind, without charge, to these devoted women, if any should prefer to have their benefactions go into hands that will personally attend to the administration of the same. Here as elsewhere, personality tells. It takes a soul to ameliorate the sufferings of the body, never more than at such times and places as are described below:

"The situation here is as follows: Nothing is really organized. Now I do not feel that it is the proper thing to blame the authorities for this, because really the situation is *awful*. Old soldiers and army nurses say that the disaster and ruin here goes ahead of anything ever seen after the most terrible battle.

"To our proposition that we assume charge of the *homes* and lend our energies to putting them in good sanitary condition again, the Board of Health almost immediately gave hearty approval, and are giving us all aid in their power, but they are greatly hampered and means limited (owing probably to mismanagement) at present.

"I am told by the Board of Health, that they are only accorded one hundred and seventy-five laborers for special sanitary work. This is simply ridiculous. They are obliged to insist on the people cleaning their own homes. But the poor people are still rushing from morgue to morgue looking for their dead. One poor woman is searching for her husband and seven children. A poor half crazed man is hunting for wife and six children. With a bewildered look he puts his hand to his head and says wearily, 'If I could just find *one* of my dead, then I would be satisfied to give up the hunt.' What it means to search for these dead no one knows who has not tried it. We can get an idea by going to the morgues. Yesterday, as I was being driven over the indescribably rough road from Prospect Hill to town, taking a poor woman to headquarters for clothes, so she could be sent away to Philadelphia, I spied a rude express wagon labeled 'morgue.' It came up close to pass us. In the bottom of the wagon lay a human corpse, naked almost, excepting a dirty cloth that partly covered it. But the shapely but bloated

hands wore elegant rings. I wondered what elegant woman of wrecked fortune was waiting in hopes of identifying that body. How can such people listen to the orders of health officers and go home and shovel the filth out of their homes! What vitality is left to do it with? Who cares whether the house is filthy or clean? And still a fearful pestilence will come in time unless it is done, and I know there is plenty of money in the country to do it with.

"We want you to raise money especially for this purpose. The work will be placed in charge of good, efficient women who are more than anxious to come to Johnstown and do this. The State Board of Health want it so, but the men in charge of the funds, Commissary work and Militia, seem to imagine that all that is needed is soldiers and laborers.

"We met with obstacles to our entrance into Johnstown every step of the way from Pittsburgh here. And now that I am here I am free to declare that while there is no place for an idle person in the town, there is great need of women here. I consider this one of the greatest needs. But I don't want to send to Chicago for these women; there are hosts of them in this State, and they are fairly begging to come. It is not easy to get shelter, and we have to depend upon these same broken-down and bereaved women of the Johnstown homes for the cooking of our food. But with tears streaming down their cheeks they thank us for coming to them. There are confidences that they can give to women only.

"As fast as we can, we will find a place here and a place there in Johnstown homes for good women from abroad, and then get them here and into these homes. It must be all planned before the women come. We can have house to house visitation, and every home needing it cleaned, and disinfected, before many days. We hope to get a dozen or two good, strong, efficient women from abroad here, and work in different neighborhoods, with laboring men to clean out cellars and laboring women to clean floors and wood-work. As time passes and opportunity opens we will increase our force of woman workers.

"Appeal to our Western women to keep us looking after the homes of Johnstown women. Send money first to pay for laborers to clean houses. By that time we will be ready to call for articles of clothing and furniture, and gradually as we can get them into homes we will get the women from close at hand to superintend and do the work.

"There is no serious illness nor contagious disease, except measles, here. We hope there will be none. We fear typhoid, diphtheria and malaria. If they come we will want nurses. There are physicians in abundance in the town. We are in excellent health but working very hard. Private charitable organizations are doing excellent work here. Doctor, send an appeal for funds to every church in Chicago, if possible. We will give a frequent and strict account of every penny, that can be published in your daily papers.

"The work is just changing hands and going under State control. Send us 200 clocks—the people don't know the time of day. Send us needles, thread, thimbles and pins in quantity—and combs, hairpins and scissors, as the beginning of donations. Send Dr. Hickey if possible."

HOW TO BRING IT ABOUT.

The *Reformed Church Messenger* (of Philadelphia) sees great need of revision in the articles of the Presbyterian Church. It beholds the intensity of feeling now entertained against that form of Calvinism. There are two ways proposed for meeting the difficulty. One is to keep the confession unchanged, but relax the terms of subscription, that is, let every one assent to it who can, or let every man interpret

it after his own fashion. This would avoid the danger of making a breach in the old bastille, which once effected in ever so small a way, might be the beginning of the downfall of the whole structure. Naturally the *Messenger* thinks this holding on to doctrines thus discredited, *illogical*. "The regulative and binding force of the instrument as a whole" would be lost in this scheme of "mental reservations." Something else is necessary in order to save the integrity of the church. And while the editor says, "we will not recommend to the Presbyterian church the adoption of the Heidelberg Catechism" (in the place of the Westminster Catechism) yet that is the form of Calvinism, evidently, which he believes would lead the Presbyterian Assembly out of its dilemma. Another creed only a little differently worded.

Elsewhere this newspaper says that all reconciliation grounds itself "in the person of Jesus Christ." But it justifies Dr. Schaff in his arraignment of the Catholic Church as "anti-Christ and anti-Christian:" and in a notice of Mr. Jackson's "*Immanent God and other Sermons*" it writes, "It is a Christless book, and whatever the author may be, for he does not tell us, the book is Unitarian, and the sermons for the most part moral essays."

And yet we never doubt that the foundation for union and fellowship among all good and devout men exists, and will sometime be recognized. Of course this co-operation will not come, so long as either the Westminster or Heidelberg Catechism occupies the place it now does. It will not come so long as the name of "Christ" or "anti-Christ" is suffered to gauge the worth of human life or the chances of the soul's salvation. It will not come so long as preaching means something so remote from an exhortation to a virtuous life, or an exposition of the love of God, that these can be designated and damned by calling them "Christless." But all the same, we have abundant reason to be thankful that all this obstructive rubbish is coming slowly to be estimated at its true worth. The agitation of the subject in the churches, though it should lead to temporary divisions, is a sign of sanity. And some day, creeds and doctrines will sink to that secondary place where they belong; while openness of soul to all truth, the secret of mutual helpfulness, and the desire to do justly by all, will be the supreme qualifications of the religious life. L.

LITERATURE IN OUR PUBLIC SCHOOLS.

Miss Mary E. Burt, a teacher of long experience in our city schools, and one who brings unusual intelligence and enthusiasm to her work, has become quite well known for her efforts to introduce a more intelligent study of literature in the lower grades. Her little book of selections, most of them from Robert Browning, published a few years ago, derived additional interest from the fact that the collection was made in large part by the pupils of her school. We do not recall the grade, but we think it was the fifth or sixth. Miss Burt has long been impressed with the educational value to the character as well as to the mind, of the best literature, intelligently applied to the growing young intellects and consciences in our school-rooms. Familiar acquaintance with the noble and inspiring sentiments of our best writers, gained from daily recitation and the habit of memorizing, keeps the mind attuned to that which is equally noble and inspiring in conduct. High thinking becomes a natural step in the process of right living. In furtherance of the object held so earnestly in mind, Miss Burt is now preparing a paper to be read at the National Association of Teachers, held at Nashville the coming month. A printed synopsis of this paper is before us. The writer begins with the claim that "the highest motive in the teaching of 'Reading' and of 'Literature' is the moral development of the

child." She urges the adoption of a complete system of literary study in our schools, aiming at nothing less than a comprehensive survey of "Universal Literature or the thought of mankind in its evolution from the early ages to the present day." Tracing this evolution she begins with a study of myths and translations of Homer, followed by the Greek dramatists and philosophers. Then come the Roman classic writers, and next Dante, Chaucer and the study of the Scandinavian mythology. After the Elizabethan period comes the modern, with Lessing and Goethe among the Germans, Hugo, and lastly the well known names of the Victorian poets, and our popular American writers.

Miss Burt's arguments for this connected study of literature are numerous and well founded. The child thereby gains a basis of knowledge of universal history, a scientific habit of thought is created, and his imagination developed. He learns to "think in centuries, in wholes instead of fragments." The child should begin with the literature of the race's childhood, for that is most congenial and natural to it.

Reading, as at present conducted in our schools, is too "motiveless," an exercise in the pronunciation of words, without regard to the underlying sense. It would be a benefit to both teacher and scholar to substitute the conventional "Reader" with suitable selections from the classics. Miss Burt's theory reflecting the study of literature by the young has already passed the bounds of theory, in her own experience and that of a few others, and lies directly in the line of the more rationalistic and advanced methods of teaching, which are being introduced in all departments. It is to be hoped this paper will be published and thereby gain the wider reading its merits deserve.

C. P. W.

Contributed and Selected.

TO HILDA WILKINSON.

Oh snow-white child,
Named for the maiden Hawthorne loved,
Type of womanhood undefiled
With slightest touch of sin; approved
The model of a stainless innocence,
Its own support and recompense.

Be pure like her,
But grow in loving kindness too;
And learn how'er it fail and err,
The wandering soul still loves the true
Above the false, nor wilfully
Would miss the right and pass it by.

Add tenderness
To goodness, sweet. Be not afraid
Of evil that hath not access
Gained from within. Thy garment's made
For use and likely soil as well
In a world where sin and sorrow dwell.

Love thou thy kind,
Nor live apart, like some fair saint
Within her lonely tower enshrined;
While far below, weary and faint
The world moves on. Shun most of all
The pride that dreads its own downfall.

Let whiteness be
The symbol of perfection won
For good of all humanity.
This is thy lesson, little one.
Together we must rise or fall,
He loveth one, He loveth all.

C. P. W.

THE CHURCH AND SOCIAL PROBLEMS.

Rev. Lyman Abbott, Editor of the *Christian Union*, voices the deep historic church idea in man when he declares that the work of the church is not to champion any particular form of social regeneration, as "the land tax, income tax, free-trade, revenue reform, state socialism, but to make men, and trust that out of right manhood will grow right systems."

The scope of the church ideal is with universal principles and the moral, the spiritual in man. It can not say that the world is out of joint, that injustice and oppression are tendencies of to-day or any day that ever yet has dawned, because it believes absolutely in a divine good so supreme above all surface world clamor that perfect justice does prevail. It can not declare that any one system for social amelioration or all

systems together alone can make the old earth new. And this does not mean that therefore the church does not favor men reaching towards all these special helps for outward betterment, but only that it profoundly recognizes all life to be within, and that while outward betterment alone can not regenerate the man, inward betterment alone can.

The church ideal is a voice proclaiming this Gospel to the world, that the spirit element in man can accept pain, hardship, fetters, believing that out of and through even these the highest life, the supremest joy and peace may come; that even slavery was final good to slave and free-man, each of which suffered equally, being equally bound, one a physical, one a moral slave. All this has been the historic province of the church. All honor to the height and majesty of its purpose. But man is a three-fold unit: to the heart and soul a brain is added, a reason to feed, to control.

In these later days of deepest problems which brace the intellect, has the church within itself the mental vigor, has it this triune nature equal in all its parts with which to meet these problems? Or is it true and whole enough in heart and soul to turn the burning, shining, light of spirit to elucidate and declare the truth to the myriad brains, clamoring in darkness over social inequalities? If this be so the church is saved for a grander work than ever man conceived before and will prove itself the savior of the world. We long to see it probe all these special social systems, from an intelligence broad and universal; to analyze and sift each one until the element of fundamental truth in each be found, and then all purified, re-collected and re-arranged, be shown to man as parts of one great whole, whose life man's spirit is. The intellect which weighs, considers, reasons, demands much reverence. But the intellect alone, to which the social leaders cling as to their God, unguided by the church idea in man, may reach the goal at last, but over a long and tedious way. Pray therefore that the church still stand the noblest institution grown from man, that it declare the Three in man as Three in God and continue in a deeper wider sense to be the illuminator, counselor and friend of man. F. H.

DAVID A. GAGE. IN MEMORIAM.

Oh, thicker, deeper, darker growing,
The solemn vista to the tomb
Must know henceforth another shadow,
And give another cypress room.

To kindly joys and loves and friendships
Thy genial nature fondly clung;
And so the shadow on the dial
Ran back and left thee always young.

All hearts grew warmer in the presence
Of one who, seeking not his own,
Gave freely for the love of giving,
Nor reaped for self the harvest sown.

Thy greeting smile was pledge and prelude
Of generous deeds and kindly words;
In thy large heart were fair guest-chambers,
Open to sunrise and the birds!

O friends! if thought and sense avail not
To know thee henceforth as thou art,
That all is well with thee forever
I trust the instincts of my heart.

Thine be the quiet habitations,
Thine the green pastures, blossoms-sown,
And smiles of saintly recognition
As sweet and tender as thy own.

Thou com'st not from the hush and shadow
To meet us, but to thee we come;
With thee we never can be strangers,
And where thou art must still be home.
—John G. Whittier.

A NEGATIVE RESULT.

Many of the people of Massachusetts feel happy in view of the defeat of the prohibition amendment. Some of these, perhaps many of them, mean to be friends of the temperance cause. They, voting the same ballot as the friends of the saloons, have secured the recorded verdict, which is a negative result in more senses than one. The "No" answer to the question, shall the amendment be adopted, has prevailed. It is in order to call attention also to the fact that the result is a negative one so far as dealing with the evil is concerned.

The crime, pauperism, insanity, disease, misery, death bred by intemperance still exist. The evil is colossal in magnitude, dire in respect to the distress caused, degrading in its effect upon the individual life and the social organism. Nothing has been done by the recent action of the state to remove it. The most that the opponents of the amendment can reasonably claim is that an unwise measure of relief has been prevented. No other has been adopted. The occasion would seem to call for active temperance work in some, as it may appear to them, wiser directions, by those temperance friends who are happy in view of the negative result. The defeat of the amendment has done nothing directly to remove the evil which has filled the prisons of the state to overflowing and has led to a large demand for more jail-room.

L. C.

THE LAW OF LOVE.

"What we need, friends, is more Christianity, more of that spirit of self-sacrifice which was taught and lived by the peasant of Galilee. We must live more for others—be more altruistic. Thus we shall increase the whole sum of human happiness. * * * We can be more charitable—more obliging—more forgiving—more humane ourselves; thus we can make this earth, at least, a better place for the abode of man. In regard to the little disturbances which arise through gossip and otherwise, all we need here is a little common sense. This is so well illustrated by a story told of Abraham Lincoln that I will repeat it, although you may have heard it before. A certain congressman wanted a measure carried for the benefit of his constituency—something relating to the war. So he asked President Lincoln if he would favor it. Lincoln said he would if Secretary Stanton approved it. So the M. C. went to Secretary Stanton, and told him that President Lincoln favored the bill. 'Did Lincoln say he would sign that bill?' asked Stanton. 'He did,' said the M. C. 'Well then,' says Stanton, 'President Lincoln is a fool.' Of course the M. C. hastened back to the president with the report that Secretary Stanton had called him a fool. 'Did Stanton say I was a fool?' asked Lincoln. 'He did,' said the M. C.; 'those were his very words.' 'Then,' said Lincoln, 'I guess I am, for Stanton is generally right.' If everybody would only reply in the same way to their gossiping neighbors there would be fewer social disturbances than there are to-day."—A. G. Jennings.

LATTER-DAY RELIGION.

What is the nature of that same Religion, which still lingers in the hearts of the few who are called, and call themselves, specially the Religious? Is it a healthy Religion, vital, unconscious of itself; that shines forth spontaneously in doing of the work, or even in preaching of the Word? Unhappily, no. Instead of heroic martyr conduct, and inspired and soul-inspiring eloquence, whereby Religion itself were brought home to other living bosoms, to live and reign there, we have "Discourses on the Evidences," endeavoring, with smallest result, to make it probable that such a thing as Religion exists.

The most enthusiastic Evangelicals do not preach a gospel, but keep describing how it should and might be preached: to awaken the sacred fire of faith as by a sacred contagion, is not their endeavor: but, at most, to describe how Faith shows and acts, and scientifically distinguish true Faith from false. Religion, like all else, is conscious of itself, listens to itself: it becomes less and less creative, vital; more and more mechanical. Considered as a whole, the Christian Religion of late ages has been continually dissipating itself into metaphysics, and now threatens to disappear, as some rivers do, in deserts of barren sand.—Carlyle in 1831.

THERE is nothing that I fear so much as fear.—Montaigne.

SALVATION.

Salvation is part of the paraphernalia of the Christian system. Having established in the mind fears of a future existence of eternal torture, it became necessary to balance this with the system's theory of salvation. For nearly 1700 years the church has been playing upon human feelings, by elevating and depressing first one and then the other of these two great opposing doctrines. It is through the constant working of this see-saw, that all of its great financial, social and political success has been attained. Either one of those doctrines would be useless to the church without the other. There must be the terror, and the escape, and the church, the self-asserted channel through which alone the latter can be secured.

But when in time we discover the untruthfulness of the base of all our fears, and then turn to examine the system's doctrine of salvation, we find it unworthy of most of the sentiments we have been wasting upon it, and that it had some most seriously objectionable features. It is painful to think that the great crimes and cruelties of this world shall go unpunished, simply through a little matter of sentiment, and it is a great public danger to teach such doctrines to those capable of committing them.

We know of no way of preventing a man from being run over by the cars, except by keeping him off the track when the cars approach; nor is it possible to devise a system by which he could be saved that would not be ruinous to public welfare. He must simply leave the track at such times or be crushed. But when we see a vast bank of fog rolling over the land, there is no time nor space to escape from it. It will surely overwhelm us; but if we will but close our eyes to it, we will be unconscious of it. So with salvation. From the consequences of the actual sin there is no salvation. From the consequences of the mythical sins of Christianity there is no need of any.

When a person has injured another, he will experience mental pain so long as he can see or know the unhappy consequences he caused to the injured party. It is reasonable to suppose, therefore, that, in the future life, the same conditions on a larger scale will continue, and, under a higher intelligence, those unhappy consequences may be traced to their remote end. There will come a time when it cannot be seen that the welfare of any person is then affected by the wrong act, and, it may be, that only then will the party who committed wrong be wholly released from further mental pain. Thus the wicked may be saved, not through simple superstitious sentiments, formed in this life, but through a law of the mind, that eventually kindly buries all knowledge of their wickedness in oblivion.—Richard M. Mitchell, in "The Safe Side."

MRS. STANTON.

Mrs. Elizabeth Cady Stanton is contributing a series of "Reminiscences" to the *Woman's Tribune*. Of her early religious associations she writes:—"I can truly say, after an experience of seventy years, that all the cares and anxieties, the trials and disappointments of my whole life, are light in the balance with my sufferings in childhood and youth from the dogmas I sincerely believed and the gloom connected with everything associated with the name of religion. . . . The church, with its bare walls and floors, and severely angular architecture, with no furnace to keep us warm, no organ to gladden our hearts, no choir to lead our songs of praise in harmony, was sadly lacking in all attractions for the youthful mind. The preacher, shut up in an octagon box, high above our heads, gave us sermons over an hour long, and the chorister, in a similar box below him, intoned line after line of David's psalms; and, like a flock of sheep at the heels of their shepherd, the con-

gregation, without regard to time or tune, straggled after their leader.

"A few years later, the introduction of stoves, a violincello, Wesley's hymns, and a choir, split the church in twain. The old Scotch Presbyterians were opposed to all innovations that would give to their people paths of flowery ease on the road to heaven. So, when the thermometer was twenty degrees below zero on the Johnstown Hills, four hundred feet above the Mohawk Valley, we trudged along through the snow, foot-stoves in hand, to the cold hospitalities of the 'Lord's house,' to hear sermons on 'predestination,' 'justification by faith,' and 'eternal damnation.' To be restless or to fall asleep under such solemn circumstances was a sure evidence of total depravity and the machinations of the devil to turn your heart from God and his ordinances. As I was guilty of these shortcomings and many more, I early believed myself a veritable child of the devil, and suffered endless fears lest he should come some night and claim me as his own."

There were six children in the family, five girls and one boy. When Elizabeth was eleven years old her brother, just graduated from Union College, died. She says:

I well remember going into the large dark parlor to see my brother, and finding the casket, mirrors and pictures all draped in white, and my father seated by his side, pale and immovable. As he took no notice of me, after standing a long while, I climbed upon his knee. He mechanically put his arm about me, and with my head resting against his beating heart, we sat in silence, he thinking of the wreck of all his hopes in the loss of a dear son, and I wondering what could be said or done to fill the void in his heart. At length he heaved a deep sigh and said:

"Oh, my daughter, I wish you were a boy!"

Throwing my arms about his neck, I said:

"I will try to do all my brother did!" Then and there I resolved that I would not give so much time as I had done to play, but that I would study and be at the head of all my classes, and thus delight my father's heart.

A touching picture, this—wherein the little overlooked girl would comfort the stern and strong man! In the childless minister of the church, in spite of his gloomy theology, she found a friend and teacher to help her in her resolve to "try to do all my brother did." Of him she writes:

Noble, generous friend! He had but little on earth to bequeath to any one, but when the last scene in his life was ended, and his will was opened, sure enough there was a clause saying:

"My Greek lexicon, testament and grammar, and four volumes of Scott's commentaries, I will to Elizabeth Cady."

I never look at these books without a feeling of thankfulness that in childhood I was blessed with such a friend and teacher.

Not happiness but usefulness is the end of the religion we seek, not satisfaction but helpfulness, not complacency but earnestness. Not lazy belief but quickening doubt is the mark of true piety; not proof of immortality but the quest for immortal things will prove you to be children of God and joint heirs with Christ.

THE *Open Court* expresses the spirit of the Henry George movement: "So far as our knowledge reaches thus far do we intellectually own nature, and can hope to rule its course in the interest of humanity by *accommodating ourselves and natural events to nature's unalterable laws.*"

SHELLEY once finely said, in one of those luminous, philosophical moments which make him at times more than a mere poet in the purely artistic sense, that if an infinity of thought could be crowded into a minute, that minute would be eternity.

BELIEF cometh as the wind. Can the tree say to the wind, "Rest thou in my boughs?" or man to Belief, "Fold thy wings in my heart?"—Bulwer.

PROF. E. D. Cope on ethical evolution: "The faculty of reason and the sentiment of love ensure ethical perfection."

It takes nine months for news to reach here from lands on the equator.

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

THE THREE-FOLD CHARITY.

LOVING, HELPING, FORGIVING.

BY WILLIAM I. LAWRENCE.

Published by the Ladies' Aid Society, Duluth, Minn.

Charity seeketh not her own. I. Cor. 13-5.

The word Charity was formerly interchangeable with the word love. When, therefore, the translators of our Bible, in what we call the King James Version, came across the Greek word *agape* they translated it sometimes charity and sometimes love. One of the principles they followed was to translate each Greek word by as many different English words as possible. They did so in order to produce variety and melody in their version; but the rule did not promote accuracy. The Revisers adopted precisely the opposite rule, and resolved to translate each Greek word always by that English word which gives its meaning most exactly. Now the scholars of King James's time might have been puzzled to know whether "love" or "charity" represented the meaning of "*agape*" most closely, for both English words meant the same thing. But since then, and that was two hundred and seventy-eight years ago,—while our word love has retained its original meaning, the word charity has changed its meaning. It is no longer exactly synonymous with love, but means either helping the poor, or being lenient with the shortcomings of others. So, when the revisers came to the 13th chapter of I. Cor., and found this word "*agape*" translated charity,—which once truly translated it, but does so no longer,—they had no choice but to change it to love. This same Greek word is the one translated love in some familiar passages; e. g. "Greater love hath no man than this, that a man lay down his life for his friend . . . Who shall separate us from the love of Christ . . . Let love be without dissimulation . . . Love is the fulfilling of the law . . . Let us love one another, for love is of God . . . God is love . . . Herein is love, not that we loved God but that he loved us." In such passages it is evident that "charity" would not be the right word; and yet it is the same Greek word that is translated charity in the 13th of I. Cor.

But, after all, is there so radical a difference between these words? There are three things suggested by them which, taken separately, do seem quite different, but which, upon closer study, may seem to have a very important bond of union. There is first, love, meaning the regard of one person for another, of man and woman, of husband and wife, of parent and child, of brother and sister, or of two congenial friends. Secondly, there is charity in the sense of giving to the poor, or, a better manifestation, of helping them to help themselves, and thirdly, there is charity in the sense of being lenient to others, judging them kindly, and forgiving them readily. These three, loving, helping and forgiving, may be thought of in ways which wholly separate them from each other. For what has the affection of lovers to do with the giving of gifts to the poor,—or what has either to do with leniency toward faults or weaknesses of others? On the surface, nothing, deeper down, a great deal.

For if we get at what the Bible really means by this "*agape*,"—call it love or call it charity,—we find something which underlies all true affection, which prompts, most of all, to acts of kindness and to the spirit of leniency. For that word means caring for others. Can we realize the depth of meaning in those words,—caring for others? Really having their welfare at heart,—really wanting their good to happen. Take that thought and test love, and charity, in both senses, by it.

First, love of one person for another. The strength of affection is by no means a gauge of its genuineness or purity. You love another purely when your chief thought regarding him is that his desires may be granted, his plans successful, his nature developed. True love seeketh not her own. Now it is evident that all we call love is not of this temper. Too often is affection largely engaged in getting rather than in giving. As we love the flower, not by ministering to its growth, preserving it on its parent stem till it has matured,—but by plucking it in its prime, and using it as a means of our own gratification, though to do so is to destroy it,—so many whose affection is strong find it chiefly a means of self-gratification. Oh, the sadness of those who, attracted to each other by youthful charms, love each other ardently while youth remains with its power of pleasing, but who, loving only to gain, cease to care for each other when age or infirmity creeps on. But blessed are those to whom the outward charms of youth are as the flowers that precede the ripe fruit of real worth, and whose early devotion to each other ripens into a sincere desire for each other's good, and a settled habit of seeking to carry out first and always the other's wishes.

Compare the two,—the love which seeks its own, which regards the object of its affections as a prize, and that other love which seeketh not her own but another's good, which regards the object of the affections as something to secure. How poor the one,—how rich the other! One is transient,—the other is permanent. One is of the earth, earthy,—the other is from heaven! And it is this latter, this heavenly love which is a sincere care for others, that is meant by the Biblical expression of love or charity. It is the fulfilling of the law, it suffereth long and is kind, is not easily provoked, thinketh no evil, seeketh not her own!

What is true of love in its stronger phase, is true also of the regard of one for another, of less intensity, which we call friendship. "A friend," says Emerson, "may well be reckoned the masterpiece of nature . . . Happy is the house that shelters a friend . . . Happy, if he know the solemnity of that relation and honor its law!" If we look for the law of friendship it will be found the same as the law of enduring love. Friendship sought for gain, sought because the friend can confer some good upon us, and which constantly seeks its own, is not enduring. Friendship is a mutual relation. It gives as well as takes. Two are friends, in any just sense, only when each is truly interested in the other, and seeks rather to give than to get. True friendship, like true love, seeketh not her own. What means this cry which goes up so often from human hearts,—that life is a deception, that friends are false and love is fleeting? What is it but the natural result of debasing these lofty and pure affections of the soul into means of gain? Love and friendship will fade when thus used, as certainly as the flower will wither when we have plucked it from the stalk. True love, true friendship, cares chiefly for others, and seeketh not her own.

And now let us apply this thought of really caring for others to the idea of charity, in the sense of helping the poor. There is a great deal of almsgiving which is not Biblical charity. This is evident from the reading of the 3d verse of I. Cor., 13, "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Bestowing goods, or even time and labor, is one thing,—having charity,—that is, really caring for the poor,—is quite another. Dr. Royce, of Cambridge, says that if people could only realize that the other men and women whom they see and deal with, are men and women, and not merely moving figures, no one would ever wrong another. One man does another a harm, in his person, his estate or his reputation. His only thought is of what he gains thereby,—in wealth, or

the satisfaction of revenge. But could he picture to himself what the other suffers; could his victim's pains of mind and body be actually present to him, so that he realized that the one he wronged *does* suffer precisely as *he* would suffer under similar circumstances, he could not do the wrong. I think there is a great deal in this. We are so self-centered, we have to see things from our own standpoint, and must almost always be doing and caring for ourselves, so that other men and women about us lose their reality. They are names and images, nothing more. Now what is meant by love or charity in the Bible supplies precisely this lack. It means caring for others,—not simply believing on the evidences of the senses that there *is* need, and so giving toward it, but really feeling that need through sympathy. Sympathy, literally, means "suffering with" another,—that his pains are in some way our pains also. That is real charity, or love,—when the welfare of others is real to us, and we suffer or rejoice with them.

This is the very core of all wise charity. Let this feeling of sympathy exist, let men learn that these figures we see moving about, with ragged clothing and pinched faces, are really men and women,—and the whole question of charity would solve itself. Any one who has given study to the subject, or has acquainted himself with the wants of the poor, must have a pained sense of sad wrongs existing which *might* all be made right. This earth is abundantly able to support all the people on it. No one *need* go hungry,—if all were rightly used. Among men there are enough teachers and ministers and churches for all to be educated and Christianised, if they were wisely distributed. Ways by which the poor can be made self supporting; ways by which the ignorant can be taught, have been developed over and over again. Here and there these methods have been tested, and have been shown to be feasible. But these efforts are as nothing when compared with the needs. What is wanting? Why must the poor starve, and crime be fostered year after year, generation after generation perishing in want and sin at our very doors,—when all the time, there is a cure for the evil close at hand?

"Alas for the rarity
Of Christian charity
Under the sun."

That is the trouble;—not a lack of alms-giving,—for charitable societies are asking that *less* and not more be given to the poor. What is wanted is *Christian charity*, the care for others. People are thought of in classes,—the poor, the laboring classes and the like,—rather than as men and women and children, with bodies, and minds, and hearts, and souls, that may suffer, and starve, and ache, and be hardened,—precisely as yours and mine would under similar circumstances. It is not easy to realize this. We are too busy, and occupied with our own interests. It takes an effort of the will. It may require us to go among those who suffer, it may cause us pain ourselves. But it is well to do all this, for the result is worth all it costs. Well, I say, to take the time and the pains, well to go about our daily labors again, once at least, with a heart that aches, not for ourselves, nor yet for a dear friend,—but for these brethren of ours whose hearts ache every day. We should be glad for the escape from selfishness, even though it be by the way of pain.

Could this Christian charity become common, so that men really cared for each other, the greatest problem of means and culture would at once inquire into the needs of their less fortunate brethren, and would see that no better use could be made of time and money and advantages than to help those who are helpless.

And so, as the secret of abiding love, and its lesser form of friendship, lies in caring for others, so is the secret of charity, in the sense of doing for the poor,

that same real interest in the well being of others. The two, love and charity, seeming at first so far apart, unite in this. It is only a question of accidental nearness or remoteness of the object of our regard. True love, true charity, whether for that human brother or sister who stands nearest us, or toward those other human brothers and sisters who stand further away,—is always marked by the same characteristic—it is all summed up in one sentence: True love, true charity,—*seeketh not her own*.

We shall find the same thing to be true if we turn to that other use of the word charity,—meaning a leniency toward others, a slowness to judge their failings, a readiness to excuse and to forgive. The need of this kind of charity is frequent and familiar. People are constantly saying and doing things which we cannot understand. Every act has a deeper significance than is apparent on the surface. It comes out of a purpose, or out of an experience, which is generally hidden from view. The outward act we see, but the underlying purpose or the antecedent experience we can not always know. And yet we know that these are the most important parts of every act. How little, therefore, are we justified in judging these acts,—the least important part of which, only, we can know. The same is true of character. We see,—or think we see,—what people are. Often they are unable to appear to others just what they are, and it is probably true that the very best in each of us is something which is not shown upon the surface. You scarcely ever become intimately acquainted with any one without finding unexpected worth. But supposing the character which appears is the real and best character a man has,—we are yet ignorant of the causes which have produced that result. We know nothing of how he has struggled, and triumphed, of how much better he is than he might easily have been,—better than you or I might have been, under the same circumstances. Ah, how many of us can say with Longfellow:

"When I compare
What I have lost with what I have gained,
What I have missed with what attained,
Little room do I find for pride.

"I am aware
How many days have been idly spent,
How like an arrow the good intent
Has fallen short, or been turned aside."

How slow should we be, therefore, to judge others,—we who have ourselves so often failed. How ready should we be to forgive, when we recall how little we can know of the real causes of the acts or the characters of others!

"Judge not: the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield."

Let us rather cultivate the spirit of charity, that blessed charity that vaunteth not itself, that suffereth long and is kind, that beareth all things, believeth all things, hopeth all things, that seeketh not her own. In proportion as we have this we shall be inclined to pity the wrong-doer rather than blame him, and offences, even against ourselves, will make us sad rather than angry. For, interested in him as well as in ourselves, we shall see how he, in doing us wrong, harms himself more, and is the more to be pitied, and to be forgiven.

Thus, down beneath love of friendship of one for another, beneath all wise helping of the poor and needy, and beneath all readiness to forgive, or to take others at their best rather than at their worst, is that same principle of caring for others. It will purify and dignify love, outlasting its raptures, and turning its transient adorations into permanent regard, its eagerness to please into settled habits of concession and service. It will furnish the impulse to wise helpfulness of the unfortunate, and lead men to seek, not the easiest way of relieving the suffering and satisfying the giver's conscience, but of securing

the real and permanent good of the needy. It will make us truly sorry for the wrong-doer, and ready to forgive him, even as we would be forgiven.

Loving, helping, forgiving: the three-fold charity. These are not separate in their essence, but unite in their deeper meaning in that Biblical love or charity which seeketh not her own.

Correspondence.

FROM ACROSS THE SEA.

DEAR UNITY:—During the past month the "May Meetings" have been in full swing; that is to say, the great religious, social and philanthropic societies have been holding their annual meetings, to record the work done, and to take counsel and inspiration for the future. When "the good Earl of Shaftsbury" was alive, he was greatly in request as a chairman of philanthropic gatherings, but now there is no one on whom his mantle has fallen, though as our people "dearly love a lord," efforts are generally made to secure some peer as president. This of course does not apply to meetings which are confined to purely denominational purposes, where the president is usually some distinguished minister. Among the meetings which have attracted more than ordinary attention has been that of the English Presbyterian Synod, held in London towards the end of last month, at which Dr. Alexander McLeod, the new Moderator, spoke of "the still advancing movement of the Reformation." Of course, much that he said is by no means new to us, but coming as it did from one holding a foremost position in a body not usually credited with advanced, or even liberal thought, his utterances are important. He maintained that as a result of the Reformation and of the quickening spirit which the present century had witnessed, there had been a new unveiling of the face of God, as a revolt from the awful dogma of reprobation which was due to Calvin. A more humane view of the Father had succeeded the old idea that God was a Father to some of His human creatures, but not to others. Another achievement of the Reformation was the revision, retranslation and domestication of the Bible. It is no small gain not to be compelled to accept the morality of Genesis and the Book of Judges as equal in worth to Paul or John. Had our seventeenth century forefathers known what is so clear to us, that the principles of christian statesmanship are not to be found in the Books of the Chronicles of the Jewish Kings, the history of England would have been very different. All of which is a sign that the Presbyterians are waking up.

There has been quite a little breeze among the Baptists. The late president, Dr. Clifford, took part in a series of lectures given on Sunday afternoons in the South Place Institute, where Dr. Stanton Coit regularly officiates. These lectures were given by men of all creeds and of no creeds, and were intended to illustrate and explain the views and opinions of the particular body to which each lecturer belonged. Dr. Clifford's lecture was on "The place of the Baptists in the evolution of religion in England," and most people would say that on such a subject no one was better qualified to speak, or to advocate the claims of the Baptists. But his action gave great offense to W. Spurgeon, and some of the stricter brethren, who seemed to think that a gross dereliction of duty had been committed by the ex-president, in consenting to preach in a chapel which "belongs to a people who are something more or worse than Unitarians." Why poor Dr. Clifford should have been singled out for animadversion, when nearly every other sect had been represented, it is not easy to understand, except that Mr. Spurgeon has set up as a heresy-hunter and his keen scent for that kind of thing makes him detect a wrong where no one else would dream of it.

You will remember that some few

years ago there was quite a stir in Congregationalist circles at a movement towards making religious communion independent of doctrinal agreement, and that, in consequence of the action of the Union, men like Mark Wilks, J. Allanson Picton and others, found themselves excluded from fellowship. There has recently been a conference to discuss "the Congregational outlook," at which Dr. Joseph Parker, who is a curious mixture of breadth and narrowness, good sense and bombast, referred to this bit of Congregational history, affirming that "Congregationalism was never so humiliated as when to quiet a panic, it passed a resolution certifying to its own orthodoxy; and when, in connection with that unhappy event, it was publicly intimated that rich men would withhold their subscriptions if the resolution was not passed, the deepest depth of degradation was reached." No one seems to have challenged these remarks, though, with all its increasing breadth, I doubt whether the body generally would endorse them. Unfortunately I have heard very much the same kind of argument advanced in Unitarian circles, and the words I have quoted from Dr. Parker are equally applicable there. When Theodore Parker's works were sought to be published by our chief Unitarian Association, it was said it would alienate rich subscribers, and when it is suggested that the carrying out of the principle of a non-credal church to its full extent is our right and honest course, the same kind of thing is threatened. And sometimes, too, the threat is carried into effect, which is worse still.

The trial of the Bishop of Lincoln has advanced a stage. The Archbishop of Canterbury has decided that he has power to hear the complaint made against Dr. King. Few persons imagined that he had not. Meanwhile attempts are being made to compromise matters, but they are and are likely to be futile. Both parties are extremists, and each feels that it is a matter of life or death to their particular views to have the matter fought out to the bitter end.

A new religious society, called the "Christian Kingdom Society," has been started, including among its members pretty well all the sects—Churchmen, Baptists, Independents, Quakers, Methodists, Unitarians, Swedenborgians, and last, one Roman Catholic. The founder and secretary of the society is the Rev. Alex. Smith, who was at one time a clergyman of the Church of England, but has left that community to devote himself to the work of the new society. It is said to number among its adherents, some seven hundred and sixty in number, the Lord Chief Justice, the Earl of Meath, Prof. James Drummond (Unit'n) Prof. J. Stuart Blackie, W. Robert Buchanan, Dr. Clifford (Baptist), Hon. Rollo Russell (son of Earl Russell, Unit'n), Canon Fremantle and Lady Sandhurst. Mr. Smith has explained the aim of the society to be "instead of talking about theological doctrines, to act out the spirit of Charity." The society meets and discusses practical questions in a conversational style, and its members hope to bring the Christian spirit to bear on the management of political, social, commercial and philanthropic affairs. It is in no way hostile to the Churches and seeks to influence them through the members belonging to them. There is but one condition of membership, and that is, that "members shall endeavor in all things, to render faithful and legal obedience to the spirit of Christ."

In marked distinction from this broad and Christian spirit we come across some curious specimens of clerical bigotry now and then. One of these recently told some children that it "was as great a sin for Church people to go to Dissenting chapels as for the children of Israel to mix with idolaters." Have you any such specimens in the States? If so pray keep them or convert them.

The *Inquirer* lately published part of a sermon by the Rev. Minot J. Savage, dealing with the ethical culture

movement and invited criticism on it. The invitation has been accepted, and for the last three or four weeks its columns have had articles containing the views expressed by Mr. Savage. Curiously enough the "other side" has said nothing.

Our "May Meetings" will this year take place in June. Excuse the bull! That is to say, that this week will see the meetings of the British and Foreign Unitarian Association and the Sunday School Association. I am not aware of any burning question coming to the front. It is proposed to place membership in the former on a very democratic footing, that is, anybody may be a member who contributes anything to the funds. One result of the ridiculous policy of transferring Manchester New College to Oxford, is that London will lose the valuable services of Professor Estlin Carpenter, as Secretary of the Domestic mission, which is now in a state of vigorous activity. At the recent annual meeting of this society his past labors were fully recognized.

At a meeting of delegates held recently in London, Dr. Martineau presiding, to form a Provincial Assembly of London and Southern "Non-subscribing" Churches, an amendment to substitute "Unitarian Christian" for "Non-subscribing" was lost by a large majority, only seven hands being held up for it. (It is, I hope, scarcely necessary to explain that the latter term refers to a creed subscription and not a money one.) This springs out of the ashes of Dr. Martineau's organization scheme, which he candidly admits to be dead. The report of the amendment does not close the controversy but it is a good indication of a refusal to be bound by words of limitation wholly opposed to our spirit and history. B.

The Study Table.

The Skeleton and the Rose. By Henry Frank. Chicago: Brentano Bros. \$1.00.

"The Skeleton and the Rose," by which title is known the volume of poems sent out by Rev. Henry Frank, has won very complimentary notices from the press of the country. Miss Frances Willard, Judge Tourgee, the poet Wallace Bruce and Rev. James G. Townsend, are among those who have expressed in print their appreciation of Mr. Frank's verse. The leading poem, and the one which gives its title to the book, pictures the quest of the soul after truth. The answer to restless longings, which could never be satisfied in all the "stars and suns and endless spheres" came in the gentle message of the rose, blossoming in receptive faith. Neat print and good paper add their attractiveness to the book.

E. E. M.

The Story of Patsy. By Kate Douglas Wiggin. Boston: Houghton, Mifflin & Co. 60 cents.

"The Story of Patsy," by Kate Douglas Wiggin, is one of the little gems which ought to be in the hands of every kindergartner and primary teacher in the land. The loving patience and care shown by Miss Kate to the crippled, ragged Patsy, and to other children coming from similar homes, cannot but be a bright example to all engaged in teaching such children. The story is pathetic,—the pathos kindling the higher emotions,—and is told in a charmingly simple manner. A primary teacher in Iowa says: "After reading this book, I discovered that the discouraged ache which my day's work had left in my heart was all gone, and I felt a longing to get back to school to try some of Miss Kate's plans."

The Holmes Birthday Book. Boston: Houghton, Mifflin & Co. \$1.00.

Few birthday books represent the authors, from whose writings they are compiled, so well as this. Altogether admirable it is indeed. Brilliant sayings, tender thoughts and wise reflections are grouped by a careful hand, and do no injustice to the completeness of the books from which they are taken.

E. E. M.

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Notes from the Field.

ALTON, ILL.—On Thursday, June 13, occurred the ordination and installation of Henry D. Stevens, as pastor of the Unitarian Church of Alton. Friends were present from Davenport, Iowa, Quincy, Moline and Chicago, Ill., St. Louis, Mo., and Indianapolis, Ind. The newly repaired church was gay with the loveliest of flowers. Dinner and supper were served in the basement with bountiful hospitality. The tables were elegantly adorned with flowers, and the heartiest social feeling prevailed. The services began at 2 P. M. and continued until five o'clock, the ministers in attendance all taking part. A letter was read from Judson Fisher, whose faithful work as pastor for nine years has won for him the confidence and esteem of the people; and numerous messages from sister churches. The order of exercises was as follows:

- I. Organ Voluntary.
- II. Report of Ordination Conference, Rev. John Snyder.
- III. Invocation, Rev. J. R. Effinger.
- IV. Duett and Quartette—"Let the words of my mouth," Choir.
- V. Scripture Reading, Rev. J. C. Learned.
- VI. Hymn.
- VII. Ordination Sermon, Rev. A. M. Judy.
- VIII. Anthem, "Hear Us, O Father," Choir.
- IX. Ordaining Prayer, Rev. J. C. Learned.
- X. Address to Pastor, Rev. David Utter.
- XI. Right hand of Fellowship, Rev. J. R. Effinger.
- XII. Anthem, "Search me, O God," Choir.
- XIII. Address to the People, Rev. John Snyder.
- XIV. Welcome to Pastor from the Congregation, J. S. Roper.
- XV. Responsive Readings by the Pastor and Congregation.
- XVI. Hymn.
- XVII. Benediction.

A platform meeting was held in the evening with ten minute speeches from ministers present, in response to the question, What work ought a liberal church to do in a community? The new pastor begins his labors with a united parish and all hopeful of the best results from his ministry. On June 9 the congregation subscribed \$40 for the Johnstown sufferers.

ROCHESTER, N. Y.—Rev. N. M. Mann, retiring pastor of the Unitarian church, preached a noble, historical sermon on June 2, suggested by the two great National Centennial Anniversaries which fall in this year, that of the French revolution and of our own constitution. The sermon was prefaced by a few words of tender friendship and generous appreciation for the pastor-elect, W. C. Gannett, after which with characteristic heartiness and modesty he speaks this of the future of the church of which he has been for so many years pastor:

"Suffice it now to say that I bring you my heartiest congratulations upon the choice you have made and the acceptance that has been received. Whatever good work has been done here, in weakness and trembling, goes now to be worthily consummated and we may look for the building of the spiritual temple of which as yet only the rude foundations are laid. No glories of the future can exceed the wish of those who wrought together here through the years, so many, which now seem so few, and we are well content that success and mistakes shall be together effaced in a brightness like that of the rising sun which puts out the stars and brings in the day."

THE MINNESOTA CONFERENCE.—The spring meeting of the Minnesota Conference opened at Minneapolis, on Sunday, June 9, and closed on Monday evening, in St. Paul. Henry D. Maxson preached on Sunday at 10:30 in Minneapolis, and J. R. Effinger in St. Paul at the same hour. At 3 P. M. a missionary meeting was held in Minneapolis, Judge Stearns, of Duluth, presiding; with addresses by J. R. Effinger, Kristofer Janson, Miss Putnam and Mrs. Wilkes. In the evening at 8 P. M. Judge Collins presided at a platform meeting, at which addresses were made by C. J. Staples, of St. Cloud, W. F. Greenman, of Winona, W. C. Vail, of the Universalist Church, St. Paul, and B. R. Bulkeley, of Concord, Mass. The Western Secretary was drafted at this hour to supply the pul-

pit of the First Universalist Church, Dr. Tuttle, pastor. Monday morning the Conference opened with a devotional meeting, led by Miss Putnam. The day was devoted to reports from churches and discussions of plans of work. The reports from Duluth, St. Cloud, Winona, Huron and Luverne, and from Mr. Janson's several congregations, gave interesting glimpses of the inner workings of these new movements and of the personal experiences of their leaders, stirring the latent missionary zeal in all hearts. The Conference, however, contented itself with resolving to raise \$200, for missionary work during the next six months. In the evening at eight o'clock the conference was called to order, in Unity Church, St. Paul, by Judge Howe, and the religious needs of the west were discussed. It was a most encouraging expression of interest in co-operative work to have representatives present from points so far distant as Luverne, in the southwest corner of the state, and Huron, South Dakota, where a brave little Sunday Circle keeps its banner to the breeze, and has now for some months sustained a minister.

SIoux CITY, IOWA.—We take the following from the Sioux City Times, of June 9:

"The morning services at the Unitarian church yesterday were very interesting. It was children's day, as well as a day of welcome for new members. Upon entering the church every one was decorated with a fragrant bouquet of flowers. The front seats were reserved for the children of the Sunday-school, who came with offerings of flowers. As each class in turn came forward to present its offering a neat little verse appropriate to the gift was rendered. These flowers were distributed among the sick. At the close of the morning services about thirty new members were welcomed into the church. In the evening the pastor, Rev. Mary Safford, took for her subject: 'Can the Conemaugh Disaster be Reconciled With the Goodness of God.' The collection in the evening for the benefit of the Johnstown sufferers amounted to \$50, and was to-day turned over to the mayor's committee."

A private letter informs us that four children were dedicated at the morning service and of the thirty-two new members welcomed, there were ten gentlemen with their wives, in all, eighteen families represented. It was a happy day in the history of the church.

CLEVELAND, OHIO.—Unity Club, Cleveland, has already published the programme of its course of study for next year. It is a study of ancient Rome from the foundation of the city to its destruction by the Gauls. The course is planned for thirteen evenings, and is a very complete survey of Roman life. It treats of its history, politics, religion, literature, private life, education, public amusements, and the characters and history of its prominent men. The club offers its stimulus and hospitality to all in this cordial fashion:

"An invitation is extended to all earnest students regardless of church affiliation to join in the work of Unity Club. Members are requested to extend this invitation to their friends and to bring in their lists of proposals for membership at the first meeting of the Club, Oct. 2, 1889."

Unity clubs desiring to enter upon a similar course of study cannot do better than to send to the Secretary of Unity Club, Cleveland, for copies of this outline of work for the year.

NATIONAL CITY, CALIFORNIA.—A correspondent writes from the Pacific Coast: "Our society is very small, just beginning to take root here, and I trust that it will grow. As yet the number of Sunday-school pupils are only four (ages from five to fourteen) of which I am the teacher. . . . The pastor of the Unitarian church in San Diego—Rev. B. F. McDaniel—comes over and officiates for us in 'Grange Hall' every Sabbath afternoon. He has shown an untiring interest in the endeavor to start a society for us in National City, for which we few from the Eastern States are extremely grateful."

CHICAGO.—For some time past the Hollanders of Chicago have been revolving in their minds whether the time was not yet ripe for them to effect an organization after the manner of

their Grand Rapids brethren. On the 2d of June the matter was definitely undertaken, a meeting having been called for the purpose, at which Mr. S. Visser gave an address on fellowship. The basis upon which the organization is effected is broad and inclusive without dogmatic or credal restrictions. The first meeting consisted of only a small band, as it had not been made known extensively, yet at its close forty-one signatures had been secured of persons willing to join the movement. There will be another meeting next Sunday when Mr. Visser has again been asked to speak. Truth, righteousness and love is their motto also.

LOUISVILLE, KY.—Says a Louisville paper: "Dr. C. J. K. Jones preached two able sermons to his congregation at the Church of the Messiah yesterday, on a subject intensely appropriate to the times. Both dealt in the main with the duty and manner of giving in charity and in particular with the giving to the sufferers of the Conemaugh valley. The subject of the morning discourse was 'The Divine Goodness' and in the evening 'For Humanity's Sake.' Dr. Jones scorned the idea that this or any other calamity was a visitation of Providence to express divine displeasure against a section of the people, but was the result of natural causes. He also exhorted to liberality for humanity's sake, but would urge men to give from any motive that was sufficiently strong to open their hearts and their purses."

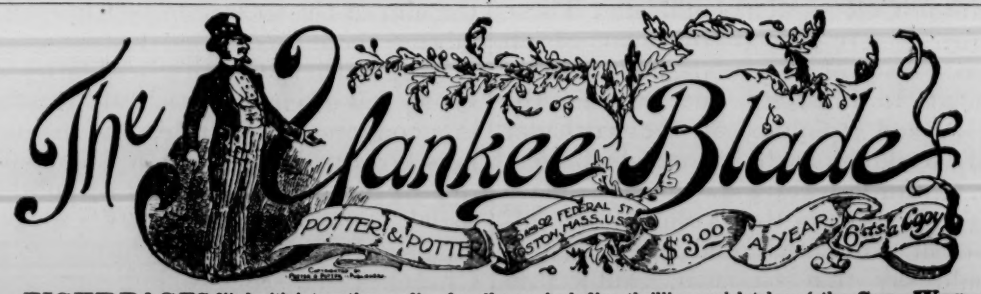
JAMESTOWN, N. Y.—Rev. Henry Frank has recently preached several sermons on the Bible, which have roused vigorous protest on the part of some who still hold to the plenary inspiration of the scriptures. Mr. Frank has done nothing worse than to give in a fresh and forcible way the results of modern Biblical criticism, results which are gradually coming to be accepted by scholars of all denominations.

HUMBOLDT, IOWA.—Rev. Marion Murdock writes June 10: "Rev. J. B. Frost occupied my pulpit on Sunday and gave an excellent discourse on 'Justifiable Aristocracy.' It was thoughtful and earnest and much appreciated by the audience."

WICHITA, KANS.—A correspondent in this place writes most joyfully of the good courage and increasing prosperity of the Unitarian church under the ministry of N. M. Hogeland, and prophesies the speedy upbuilding of a strong society on the foundations that are now being so carefully and lovingly laid.

FROM CALIFORNIA TO MICHIGAN. Rev. Oscar Clute, of Pomona, Cal., has accepted the Presidency of the Agricultural College at Lansing, Mich.

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The Home.

A LITTLE POET.

Out in the garden, wee Elsie
Was gathering flowers for me;
"Oh, mamma," she cried, "hurry, hurry,
Here's something I want you to see."

I went to the window. Before her
A velvet-winged butterfly flew,
And the pansies themselves were not
Brighter
Than the beautiful creature in hue.

"Oh, isn't it pretty?" cried Elsie,
With eager and wondering eyes,
As she watched it soar lazily upward
Against the soft blue of the skies.

"I know what it is, don't you, mamma?"
O, the wisdom of these little things
When the soul of a poet is in them,
"It's a Pansy—a Pansy with wings."
—Vick's Magazine.

THE SPARROW.

I walked up my garden path as I was
coming home from shooting. My dog
ran on before me. Suddenly he went
slower, and crept carefully forward as
if he scented game. I looked along the
path and perceived a young sparrow,
with its downy head and yellow bill.
It had fallen from a nest (the wind was
blowing hard through the young birch
trees beside the path), and was sprawl-
ing motionless, helpless on the ground,
with its little wings outspread.

My dog crept softly up to it, when
suddenly an old, black-breasted spar-
row threw himself down from a neigh-
boring tree, and let himself fall like a
stone directly under the dog's nose, and,
with ruffled feathers, sprang with a
terrified twitter several times against
his open threatening mouth. He had
flown to protect his young at the sacri-
fice of himself. His little body trem-
bled all over, his cry was hoarse, he
was frightened to death; but he sacri-
ficed himself. My dog must have
seemed a gigantic monster, but for all
that he could not stay on his high, safe
branch. A power stronger than him-
self drove him down.

My dog stopped and drew back; it
seemed as if he, too, respected this
power. I hastened to call back the
amazed dog, and reverently withdrew.
Yes,—don't laugh! I felt a reverence
for this little hero of a bird, with his
paternal love.

Love, thought I, is mightier than
death and the fear of the death; love
alone inspires and is the life of all.
—From "Poems in Prose," by Ivan Tourgu-
neff.

SAVED BY THEIR DOGS.

Among the terrible experiences of
the Johnstown flood, which the news-
papers have given us accounts of, we
find the following:

"The family of C. Kress, the ale
brewer, have reason to remember their
four big St. Bernard dogs. Mr. Kress,
his wife and three children were tossed
about by the angry waters. Their house
turned over and over, and each time
all the family but Kress were washed
into the water. The dogs sprang into
the water as each member of the family
slipped in and in an instant had the un-
fortunate person on the house again.
Over trees, heavy brush and through
dangers of every kind the animals dash-
ed to save their master's family. When
the house approached on the shore, one
of the dogs towed Mrs. Kress ashore.
The rest of the family also escaped with
the assistance of the dogs. Mr. Kress
says he lost \$100,000 in the flood, but
he thinks far more of his dogs than of
his wealth.

Another circumstance he mentions in
connection with his dogs, is that one of
the animals came back to his place of
business after the water subsided a little,
and kept guard over the safe until
next day.

Another instance of animal intelli-
gence was displayed by the dog of the
Grace family. The mother and two
daughters were drowned and buried
in a heap of debris. Saturday some
men passing near the spot heard the
dog howling. He came running to-
ward them barking furiously, and ran
back to the debris and began digging

away at a rapid rate. The men re-
moved away a portion of the heavy
timbers and pulled out the body of Miss
Grace. The dog set up a pitiful howl-
ing, and tried to prevent the men from
removing the corpse. Upon digging
further the men found the other bodies."

Announcements.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michi-
gan avenue and Twenty-third street. David
Utter, minister. Sunday services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue
and Walton place. Thomas G. Milsted, min-
ister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Mon-
roe and Laflin streets. James Vila Blake,
minister. Sunday services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood
boulevard and Langley avenue. Sunday,
June 23, services at 11 A. M. The pastor, Jenkin
Lloyd Jones, will speak on "The Search for
a Religion; another word from Robert Els-
mere."

UNITY CHURCH, HINSDALE. Sunday ser-
vices at 10:45 A. M.

ACKNOWLEDGMENTS.

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Previously acknowledged.....\$13,080 00
Mrs. Mary M. Crunden, St. Louis. 25 00
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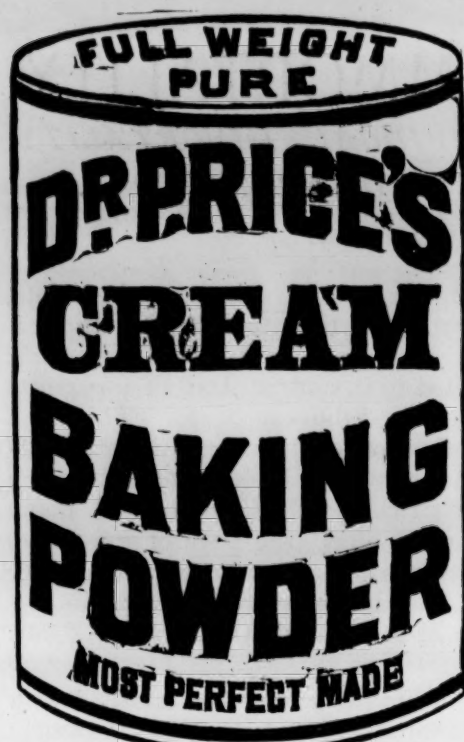
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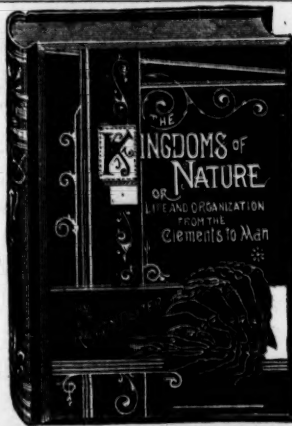
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